Millennial STAR

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AUGUST 1966

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The Prophet writes...

ON GOD

I TESTIFY to you that God our Heavenly Father lives, that he communicates with his servants, that he has established in this dispensation of the world his great work, the only plan of salvation whereby mankind may be saved, the only means by which peace may be established in the world. Peace can come only when men will acknowledge God as their Creator, as their Father, and when they will obey the principles of the gospel of Jesus Christ, when they will have in their souls individual righteousness, a desire to reverence God, a desire to serve their fellow men, a desire to bless the other man instead of bringing—at the expense of the other man—some benefit to themselves.

The lines are being more sharply drawn, every day of our lives, as never before; and we can look over the world and know for a surety the distinction between the peace of the gospel of Jesus Christ and the conflict and envy so manifest in daily strife.

We must preach repentance, as the Prophet Joseph through inspiration declares in so many of his revelations, and preach, too, the restoration of the gospel of Jesus Christ.

I know that the Lord communicates with his servants. I have not doubted this as a fact since I was a boy and heard the testimony of my father regarding the revelation that came to him of the divinity of the mission of the Prophet Joseph. I feel impressed to relate that circumstance and add his testimony to the one I am now giving.

He accepted a call to a mission about 1880. When he began preaching in his native land and bore testimony of the restoration of the gospel of Jesus Christ, he noticed that the people turned away from him. They were bitter in their hearts against anything Mormon, and the name of Joseph Smith seemed to arouse antagonism in their hearts. One day he concluded

that the best way to get to these people would be to preach just the simple principles, the atonement of the Lord Jesus Christ, the first principles of the gospel, and not bear testimony of the restoration of the gospel. It first came simply, as a passing thought, but yet it influenced his future work. In a month or so he became oppressed with a gloomy, downcast feeling, and he could not enter into the spirit of his work. He did not really know what was the matter, but his mind became obstructed; his spirit became clogged; he was oppressed and hampered; and that feeling of depression continued until it weighed him down with such heaviness that he went to the Lord and said, "Unless I can get this feeling removed, I shall have to go home. I cannot continue my work with this feeling."

It continued for some time after that, then, one morning, before daylight, following a sleepless night, he decided to retire to a cave, near the ocean, where he knew he would be shut off from the world entirely, and there pour out his soul to God and ask why he was oppressed with this feeling, what he had done, and what he could do to throw it off and continue his work. He started out in the dark towards the cave, and he became so eager to get to it that he started to run and was hailed by an officer who wanted to know what was the matter, as he was leaving the town. He gave some noncommittal, but satisfying reply and was permitted to go on. Something seemed to drive him; he had to get relief.

He entered that place and said: "Oh, Father, what can I do to have this feeling removed? I must have it lifted or I cannot continue in this work;" and he heard a voice, as distinct as the tone I am now uttering, say: "Testify that Joseph Smith is a Prophet of God."

Remembering, then, what he tacitly had decided six weeks or more before, and becoming overwhelmed with the thought, the whole thing came to him in a realisation that he was there for a special mission, and that he had not given that special mission the attention which it deserved. Then he cried in his heart, "Lord, it is enough," and went out from the cave.

As a boy, I sat and heard that testimony from one whom I treasured and honoured as you know I treasured no other man in the world, and that assurance was instilled in my youthful soul.

The inspiration and testimony of God has come since, and today I testify to you that God lives, and that he is guiding this Church, that he has inspired those at the head, and that he will continue to inspire them and lead them through this turmoil and unrest in the world, caused by unrighteousness, wickedness, and lack of faith in God.

Brethren and sisters, let us thank our Heavenly Father today for the testimony that the Lord Jesus Christ has placed in our souls.

Front Cover: The rolling hills of Sussex, taken from a beauty spot close to the London Temple at Lingfield in Surrey.

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Only the converted

WHEN thou art converted, strengthen thy brethren." With these words to Peter, the Lord gave the golden key to effectiveness in teaching the Gospel. In one short phrase He also presented the basic fundamental in the process of persuasion.

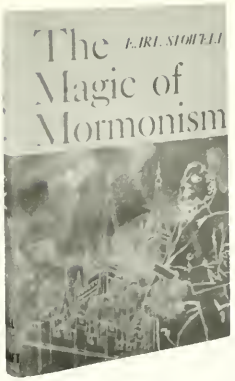
Unless one is himself convinced, he cannot convince others. Doubt, uncertainty, hesitation produce nothing but skepticism. Enthusiastic confidence produces belief and acceptance.

Personal conviction lies at the heart of all aspects of the power to influence and persuade. It was conviction and testimony which gave Joshua the power to carry on in the footsteps of Moses. The spirit of the Lord, bearing testimony, changed Saul into another man and gave David the power which made him a great leader in Israel. It was this sure knowledge and conviction which enabled Jesus to teach, "as one having authority, and not as the scribes."

Gospel testimony is the sure knowledge that God lives and that Jesus is the Christ. For Latter-day Saints, it also includes a knowledge that Joseph Smith was a prophet of God and that through him the Gospel has been restored. Testimony is the foundation of conviction and enthusiasm. Testimony constitutes the basic channel through which persuasive communication is established. This is why the Lord told Peter that if he was to strengthen his brethren, he must first be converted himself. This is why in the Dispensation of the Fullness of times, we are admonished to spread the Gospel and to teach with testimony.

How does one build a testimony? Testimony comes through faith, repentance, baptism through the Gift of the Holy Ghost bestowed by one having authority and by living the Gospel. It comes through knowledge and through the communication of the Spirit. Both are essential. One may possess vast stores of knowledge but unless he lives worthily and receives the Gift of the Holy Ghost, he will not gain a Gospel testimony. On the other hand, unless one continues to grow in knowledge, his testimony will dwindle in unbelief. The Lord has told us that man is saved or progresses no faster than he gains knowledge. A combination of knowledge, spirit, and application of Gospel principles build testimony and testimony builds power that binds truth securely to the individual and lays the foundation for personal growth and development.

Only when we are converted can we strengthen our brethren.



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THAT LAD WILL DO A GREAT WORK FOR THE LORD

by Derek Dixon

OUR son was born when winter lay about the land, but in our home it was Spring.

We loved him intensely. We already had three girls, and the addition of a son added glory to an already glorious kingdom. We had never known such happiness, and as we watched him grow we foresaw for him a wonderful place in our Father's kingdom. He would be at least an Apostle and work mighty works of faith and lead souls by the thousand to salvation. He would teach and preside and write and magnify the Priesthood as it had never been magnified since the days of Melchizedek. He would, indeed, have a glorious destiny.

And then, one February evening, I came home from work to find the house in darkness. I let myself in and went into the living room. My wife was sitting in the dark room by a dying fire holding our son in her arms. The three girls were squatting in a circle at her feet. They were weeping with their mother.

Between her tears, my wife told me why she wept.

I died.

Down crashed all our hopes, all our fine ambitions for our son; all our dreams lay shattered in a moment.

The doctor had visited our home during the afternoon, and quite calmly had told my wife that our son was mentally handicapped . . . . a Mongol . . . . a child who would never be as other children.

I joined her in her weeping.

The months that followed were dark months. We prayed and pleaded with our Father, trying with futile, selfish prayers to penetrate what seemed a brazen sky. To no effect. Each morning, when we woke, our son was still the same. No miracle had overtaken him. He was . . . what he was!

Our faith seemed purposeless. Our work in the Church seemed fruitless. We felt cursed beyond Job.

Then, one day, our Branch President called at our home in the spirit of fasting and prayer. He blessed my wife and prayed with us. As he was about to leave, he turned and looked at our son, Richard, and said:

"That lad will do a great work for the Lord."

We doubted it.

Soon afterwards, during Stake Conference, an ancient High Priest, a white-haired patriarch of a man who had heard the voice of the Lord on several occasions, came to stay at our home, and he knelt with us in family prayer. As he rose from his knees, he looked intently at Richard and said, "That lad will do a great work for the Lord."

We looked again at our son, and the seed of faith planted once more within us began to grow.

Still a question remained. What would the great work be? A moving of mountains? A parting of the seas? A work of faith in saving souls? We did not know; we could only guess. But still we were troubled in our minds from time to time. How could a damaged intelligence in a stunted body ever do a great work for the Lord?

Perhaps some miraculous cure would take place. Perhaps scientists would discover some new wonder drug that would heal such weaknesses as he had. We searched the world in hope. My wife made an intensive study of genetics that involved her in corresponding with Americans, Russians and Englishmen. We searched out ways of training children such as Richard.

As we searched, so he grew.

It was said of Jesus Christ that he could adapt himself to the capacity of the smallest child. This lesson we had to learn.

As we began to communicate with our son, he showed us new aspects of the beauties of the earth. He would sit on the garden path for hours gazing up at the washing on the line blowing in the wind.

One day I squatted down beside him, out of curiosity.

A vision of worlds passed before the eyes of Enoch, but it could not have seemed to him more glorious than the sight that met my eyes as I sat beside my son looking up at the washing blowing in the wind. It was indescribably beautiful. And it was the first of many lessons learned from Richard.

His energy was abundant, and he had a persistent determination to escape. We had to be always watching, always thinking ahead. We had to develop patience to the uttermost. Whether he was sabotaging the drains, or spinning saucepan lids on the kitchen floor, he was always there with us, and somehow we had to learn to live with him.

Sometimes the thread of patience would snap and we would be shouting again; but our strength was growing.

There were dark winter months when we would sit with him for hours as he choked with bronchitis, each of us fearing that his next breath would be the last, yet praying fervently that the Lord would heal him. We began to be very humble.

We soon found out just how many children there are like Richard. We began to see ourselves, not as people on an island tried and tested as no-one had ever before been tried; but rather as the children of God amongst the children of God, having with them a common bond of tribulation, seeing in them the same yearnings and desires as we found in ourselves.

Where we had been critical we began to have compassion; where we had turned away impatiently we began to listen; where we had hardened our eyes we began to shed tears; and where our hearts had been like stone we began to pray and reach out helping hands.

Our son is now four. How long he will live we don't know. What lies before him we don't know. What great work he will do we don't know. . . .

But I had a thought the other day, an idea that started and grew until it filled my mind.

What if, I thought, we have looked beyond the mark? What if, when worlds roll cold and man be resurrected and all the everlasting work of God be done as it pertains to this earth and the judgement day be past and little children such as my son be whole in the kingdom of God, what if then we see things as they really are . . . . and we find that WE are his great work for the Lord?

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MIA June Conference

THREE full days of conference sessions, roadshows, festivals, testimony meetings, departmental work and dinners climaxed the MIA year for the young people of the Church in America as they flocked into Salt Lake City for the MIA June Conference, which was held in the Tabernacle and at nearby University of Utah.

President Hugh B. Brown and President N. Eldon Tanner were among the General Authorities who attended and spoke at the Conference, and President Tanner reported that President David O. McKay was watching all the proceedings on television.

At the opening session of the Conference, the 1966-67 MIA thme was dramatically presented. The theme is found in the Doctrine and Covenants, Section 130, verses 20 and 21. . . .

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicted.

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

The dramatisation of the theme emphasised the importance of obedience to law—both temporal and spiritual. The scene was set in a courtroom where the judge explains that everything is governed by law, and that even God himself operates through law.

Elaborating on this thought, Elder Harold B. Lee, of the Council of the Twelve, who spoke at the Friday morning session, told the young audience that a person must obey God's laws and do everything in his own power to bring about the blessings he desires before God will step in and bestow them.

Elder Lee chose the words of a song from "The Sound of Music" to enlarge the meaning of the MIA theme.

"A bell is no bell till you ring it; a song is no song till you sing it.' Expand that theme and you begin to see the meaning of your new MIA thme," he said. "A friend is no friend till you defend him; tithing is not a principle of truth until you pay tithing; the Word of Wisdom is only a truth when you live it."

President Hugh B. Brown, of the First Presidency, bore a fervent testimony at the Sunday morning session, when he said that "God is not dead. He is your father and my father, there is something of him in all of us.

"God will not allow his work to be overthrown," President Brown declared. "I have a personal witness that he lives."

He then urged the MIA leaders to "feed the flock of God which is among you . . . . not by constraint, but willingly." And, quoting from I Peter, he said, "Be sober: Be vigilent, because your adversary, the Devil, as a roaring lion, looketh about, seeking whom he may devour."

Elder Mark E. Petersen, of the Council of the Twelve and President of the British Isles Mission, took as his talk theme the problem of juvenile delinquency. He said that the MIA programme fitted perfectly into the three categories generally considered as necessary to combat juvenile delinquency.

Scholars suggested that the three steps were:

1. A return to God movement centred in an aggressive outgoing church;
2. Educating parents and children alike in the fundamentals of how to live together as a family; and
3. An uplifting, character-building programme for the youth.

"The MIA programme fits perfectly into all three categories," Elder Petersen said. He added that since the Church was now no longer an isolated institution but is world-wide, "cannot 2½ million people popularise decency by a united effort." The Church is strong enough, he said, to make a style of its own and to popularise it . . . "a style in harmony with Christian ideals."

At one session of the Conference the six members of the General Superintendency and General Presidency of the YM and YWMIA appeared on the stand all dressed in the stripped denims, red bandanas and straw hats of farmers. Their theme? They likened the youth of the Church to "the seeds of the harvest," and told the assembled stake and ward leaders that they were "the sowers, the cultivators and the overseers" to bring about a good and bountiful harvest.

Sister Florence Jacobsen, the YWMIA General President, touched on the matter of dress in her talk, and said that church members of different nationalities should conform to the dress standards of the Church.

"Sometimes they say, 'But they don't dress that way in my country.' When they become members of the Church," Sister Jacobson emphasized this no longer applies."

Also among the speakers were Elder Ezra Taft Benson, and Elder Delbert L. Stapley, of the Council of the Twelve, and Elder Stirling W. Sill, an assistant to the Twelve.

Above: Nineteen Priesthood holders from the Edinburgh Branch who recently held a Priesthood camp at Glencoe in the Scottish Highlands. The camp ran from Friday to Monday, and was such a success that a further camp was planned for later in the year.

NEWS FROM THE STAKES & MISSIONS

MBE for High Councilman

A MEMBER of the London Stake High Council was listed among those to be honoured by Her Majesty the Queen on her birthday in June.

Elder George V. Mosdell, of the South London Ward, has been awarded the M.B.E. He was recommended by the Prime Minister for services to the Government in his capacity as Mechanical and Electrical Chief Draughtsman and Apprentice Master in the Ministry of Public Buildings and Works.

At 55 years of age, Elder Mosdell has now completed more than 36 years as a public servant. He is a qualified Chartered Engineer, under the Council of Engineering Institution's recent

Elder George V. Mosdell, M.B.E.

Royal Charter, and an Associate Member of the Institute of Mechanical Engineers.

Elder Mosdell and his family joined the Church nine years ago, after hearing the Gospel preached in Romford, Essex. He was baptised in the old Ravenslea Chapel. He was a District President in the British Mission before moving into the London Stake. He now serves as a Stake High Councilman, and Genealogical Advisor, MIA teacher and High Priests' Group Leader in the South London Ward.

He testifies that his recent years in the Church, and its principles and doctrines have helped him considerably in his work; it has helped him develop his capabilities, mentally, physically and spiritually, and has given him the desire to work with the youth both in the Church and outside.

It is expected that Elder Mosdell will receive his award from the hands of the Queen at Buckingham Palace some time later this year.

Family film of the year

THE first annual "Family Movie of the Year" award was presented to Twentieth Century Fox for "**The Sound of Music**" at a recent banquet at Brigham Young University where those associated with the film were honoured.

Joining with "The Improvement Era" in the day long festivities were the "Deseret News," KSL Radio and Television, and Brigham Young University. Representing Hollywood at the award ceremonies were Harry K. Sokolov, executive assistant to Richard D. Zanuck, production chief of the studio, and Charmain Carr. Miss Carr played the role of the oldest Von Trapp child, in **"The Sound of Music".**

Speaking on behalf of Twentieth Century Fox, Mr. Sokolov said, "I want to tell you how honoured I am to accept this award. We have received many awards for **"The Sound of Music".** We

Above centre: The Irish Mission's float, which took part in the Lord Mayor's Day parade in Belfast. The theme of the day was "Appreciation and Co-operation." The Irish Mission's float depicted the endless values and opportunities presented by the MIA.

Above right: Sister Elsie Emery and her husband cutting the cake at their farewell party in Northampton.

have received letters from all over the world about the picture, but I humbly say the award we receive tonight gives us more gratification and happiness than any other."

In presenting the award on behalf of "The Improvement Era" and the other co sponsoring agencies, President N. Eldon Tanner, second counselor in the First Presidency said, "We want you and the world to know that we are anxious to support wholesome motion pictures and good entertainment. We hope the movie industry will know that we support that which is good."

The Hollywood visitors spent the entire day on the BYU campus, taking part in a student assembly and a panel discussion. But the highlight of the activities was the presentation of the two foot silver plated trophy to Mr. Sokolov at an evening banquet which was attended by many General Authorities and several hundred civic, church, communications media, and entertainment industry leaders.

The award, to be presented anually, has been established to stress the positive approach in the Church's recently announced drive against pornography and obscenity.

Top left: Girls from the British South and the South-West British Missions at their recent Campcrafter meet at Downend in Bristol. A number of them qualified as campcrafters for one, two or three years. The course was conducted by Sister Helen Barton, assisted by Sister Bernice West.

Centre and bottom pictures: Scene taken at the Irish Mission Gold and Green Ball, when the theme was "The Good Ship Destiny".

MiaMaid evening in Belfast

'WITHIN the bounds the Lord has set," was the theme of a MiaMaids Standards Evening held by the Irish Mission in the Holywood Road Chapel, Belfast. MiaMaids and their mothers were the guests, and the main speaker was Sister Jean Jaussi, who was accompanied by her husband, Mission President Rolland L. Jaussi.

The Symbolism of the Rose was presented by Sister Maud Workman, after which Sister Janet Houston sang, "More Holiness Give me." Sister Gladys Kitchen then paid tribute to her MiaMaid daughter, and in turn her daughter spoke in honour of her mother. Sister Anne Moffett, sang a solo entitled, "The Temple by the River."

Sister Jean Jaussi spoke on the theme of the evening, and quoting from articles by President Mark E. Petersen, none of the girls were left in any doubt as to what the standards of the Church are—and, more important, how to live them.

Refreshments were served by the MiaMaids.

This was found to be a most profitable evening, and each person who attended left with the conviction in their hearts that we are a "peculiar people" only because we choose to live "within the bounds the Lord has set."

Liverpool May Fayre

SISTERS of the Liverpool District Relief Society held their "May Fayre" on Whit Saturday in the recently-completed Liverpool Chapel.

A feature of the Fayre was a Fashion Parade of clothes made by the sisters in the district. This proved to be a very successful venture with a large number of entries. Prizes were awarded to the winners in the various sections of the parade. The judges were Sister I. Bates, wife of the Manchester Stake President, and Sister D. Snelson, wife of Whitefield Ward Bishop. Sister Alma Perry, of Southport, acted as compere.

To complete the day, the young men and women of the Liverpool District MIA put on a social evening.

Senior Aaronic School

PRESIDENT Wilford H. Payne, president of the North British Mission, writes enthusiastically of a recently completed Senior Aaronic School held in the Lake District.

He says, "The Lake District is widely scattered, the cities are small and by the same token many of the groups are small. Yet this group has shown what can be done when there is a fine spirit of co-operation and a deep desire to learn more of the Gospel teachings. This is the first school of its kind that has gone through to completion and has carried a group with it through the entire programme."

The school was held in the Morecambe-Lancaster Branch under the direction of President Frederick Jackson, with the Lake District President, Ransom Hatch, as the instructor. Seven members completed the twelve-week course.

* * *

A farewell party was held by the Northampton saints to say "goodbye" to Sister Elsie Emery, who is emigrating with her husband to Canada. She has been a faithful and devoted member of the Church for 27 years. President R. Turvey presented her with a leather brief case from the members of the Branch to replace the one she has used for so long in carrying out the many assignments she has been given in the Church.

TOP BRANCH

ONCE again we have pleasure in announcing the award of a complete set of President Joseph Fielding Smith's work "Doctrines of Salvation" (3 volumes) to the Branch in Great Britain which has increased its single copy sales of the "Millennial Star" by the largest percentage over a three-month period.

For the three months of April, May and June, the award goes to the Cambridge Branch, in the British Mission, whose agent, Brother Johan Bahlmann, has increased his monthly order by 53%.

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For booking details write to: Bertram Merrell, 26, Vale Road, Timperley, Altrincham, Cheshire.

Judges and winners of the Liverpool District "May Fayre" fashion parade. Seated: Sister D. Snelson, Sister W. Stevens and Sister I. Bates. Standing, left to right, Sister Alma Perry, Sister Mavis Chalmers (Southport), Sister Ruth Roberts and daughter Leslie (Liverpool), Sister Norma Edwards and daughter Debbie (Crosby), Sister Rose Bloxage (Liverpool), Sister Jean Wilcox (Crosby) and Judith Chalmers (Southport).

The members of the Lake District Senior Aaronic School with members of the district at the graduation party

MY GRANDFATHER used to come home from church on a Sunday morning—he was a devout Christian and an earnest Baptist—and wag his finger at me and say, "My boy, the world is sick; it's dying, and it refuses to call in the Physician."

I am grateful that he died before this present day, when throughout this "sick" world there are groups of so-called "thinkers" who use the intelligence God gave them to claim, not that the world is sick, but that the Physician is dead. "God is dead," they shout.

What they mean by this statement, I've never fully discovered, except to learn that to them the God of our fathers, the "Thou shalt not" God of the Old Testament is "dead." No longer, do they feel, does man have to rely on God; "man" has grown up now, they claim; he's old enough to make his own decisions, to decide whether it is right or wrong to kill, commit adultery, steal or bear false witness. For this group of people, the God who created them, who is their father, is out of date.

I was surprised to read in a university magazine recently a violent attack on God by a young man who claimed to understand the nature of God. To this student God was a sadist, who took cruel pleasure in punishing Adam and Eve after they had dared to disobey his commandment, who indulged in the "utmost cruelty to prove a point in an argument with Satan, with man, as usual, the innocent victim (read the Book of Job)." In all of this, writes this young man, only the Serpent, only Satan "emerges with honour unblemished." Indeed, the world is sick, but the Physician. thank God, is not dead. He has seen the suffering of the patient and is knocking at the door, waiting for the world to let him in.

This month, instead of the usual articles in our series, "The Church and You," we are printing the text of a talk given to the students of the Brigham Young University by Elder Spencer W. Kimball, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. His subject:

GOD IS NOT DEAD

by Elder Spencer W. Kimball

IN recent months, magazines and newspapers have devoted much space to the philosophies and theories of theologians who seem to be staggering blindly for something they inwardly crave but seem unable to find. This spiritual, wandering reminds us of a verse of C. H. Owen who speaks of physical blindness:

To wake each morn, yet still be night
Ne'er see what gleam of light,
Stealing through to greet the sight
Perpetual fate of the blind—
Lifting the latch and entering the street
With fumbling hands, and stumbling feet,
Tapping the way with incessant beat
Pitiful plight of the blind.
Eyelids fettered and never free—
To enjoy the beauteous things we see,
May we beseech those powers that be
"Please, God, restore their sight."

Sgt. C. H. Owen, SWK A1-68

And there seems to be a similar spiritual blindness among many who may be sincere but who in the spiritual, tap their way with incessant beat with fumbling hands and stumbling feet.

Noel Coward has a young man saying that he is running away because, 'the past depresses me; the present bores me, and the future scares me to death.'

This feeling is responsible for the restlessness that erupts in demonstrations, crimes that defy explanation, delinquency, rioting, strife and social unrest and immorality.

The boredom of the present seeks relief and yet all casting off of restraint all yielding to impulses of immature people are so unsatisfying and leave such a vacuum that the future has its fears.

Recently, in a western city, a three-day seminar was held. The theme was "Theology in Ferment." Original papers by nationally known theologians produced free-wheeling, panel discussions. It is said that this symposium sponsored by the religious studies department was a significant attempt by modern religious thinkers to place contemporary theology into clearer perspective.

Are they trying to create another Nicene Creed? Why did not the Nicene Creed settle once and for all the existence, nature and personality of God? Can any group of men, no matter how brilliant they be, find God by their own efforts? Why cannot men with such brilliance and training come to a unity and find a God that will satisfy all? Why try at all when the state, as the Russian girl said, furnished everything and makes a God unnecessary?

There is pathos in the present struggle of heralded theologians, shuffling their feet in the dark with sweat and toil, in their quest for something to satisfy their inborn needs of a God to worship, to admire, to love, to lean upon in perilous times, it is sad to see them groping their way through the darkness only to find nothing at the end of their trail.

A great upheaval is under way and ancient doctrines are under assault as never before. Denominational lines are crumbling. Traditional secularism has apparently a weakening hold on the people. There is a sweeping overhaul in ritual, in some of the major churches.

There are changes in policy and doctrine and belief to fit the desires and demands of men. Everywhere the drive is on to update the Church as inspired by technology and urbanisation, (both in liturgy and church government with Catholicism moving toward Protestantism and Protestantism moving toward Catholicism.) The world churches are on the march.

(There seems to be no unanimity of belief or feeling.) Even many of their supposed spiritual leaders deny God, (and others that there was one but He is dead.) They generally give Him no specific form or attributes. Confusion reigns.

One Oxford theologian speaking of the mystery of existence argues, "We are now sheltered from all of the great crises of life. Birth is a kind of discontinuity between the prenatal and the postnatal clinics, while death just takes somebody out of the community. . ."

Another "thinker" says, "Man has lost touch with the transcendent dimension in the transient from a rural agricultural society to an urbanised, technological world." (Time, April 8, 1966, page 85)

They speak of "a culture that rejects the transcendent, the beyond . . ."

"That Christianity must go on escaping from its too strictly anthropomorphic past, and still needs to learn that talk of God is largely symbolic." (Time, April 8, 1966, page 87); that "such God-related issues as personal salvation in the after life and immortality will need considerable re-study." It seems that among many people, there is not only "no room for him in the inn" but "no room for him in the universe."

These philosophers and theologians say, "Today science has reduced man to a heap of atoms and consigned heaven to mythology and made the philosophic quest for some meaning to death even more imperative." (Yet contemporary answers seem no more satisfying than when Pascal faced the problem three hundred years ago." (Reference unknown)

Another: "Though the hope of immortality persists, the traditional Christian view of death as a transformation into a fuller life remains at best a minority opinion." And, "Fear of death is no longer so much the fear of judgment, as fear of the infringement taking place upon our right of life. It is at a static end-point."

Bonhoeffer, 1945, contended:

". . . that the world was coming to the point of being able to get along without religion, and therefore would need a 'religionless Christianity.' "

(USN&WR 56:4-1-8-66.)

And, as we read these godless concepts, we wonder if it was to such to whom Christ was saying,

"Let the dead bury the dead."

Tillich speaks of courage ". . . in the face of the dread possibilities of nonbeing, of life's uncertainties and ambiguities. God for him is no superman in the sky but the ground of being, the ultimate concern."

"Sin is estrangement from union with God," "Man's estrangement from God accounts for his anxiety and his attempt to find easement in idolatries such as status, sex, nationalism, communism, or even the Church."

Cox insists, "We must now construct some form of theology in which we get along without a doctrine of God."

It is said, "No serious theologian today would attempt to describe the qualities of God as the medieval scholastic did with such assurance. (Gone, too, is any attempt to prove God by reason alone. For one thing, every

proof seems to have a plausible refutation. . . .")

John Updike begins his poem, "Seven Stanzas at Easter," "Make no mistake: If He rose at all, it was as His body; if the cells' dissolution did not reverse the molecules reknit, the amino acids rekindle, the Church will fail."

Barth warns that "any search for God that starts with human experience is a vain quest that will discover only an idol, not the true God."

"Some theologians say Biblical terminology has ceased to be a part of the world's vocabulary and is in danger of becoming a special jargon as incomprehensive to some as the equations of physicists. To bridge this communications gap they have tried to reinterpret the concept of God into contemporary, philosophical terms!

In the view of some theologians, ". . . God is changing with the universe. Instead of thinking of God as the immutable, prime mover of the universe," argues Ogden, "it makes more sense to describe Him as 'the ultimate effect' (and as the 'eminently relative One' whose openness to change contingently on the actions of others is literally boundless). In brief, the world is creating God as much as He is creating it." (Time, April 8, 1966, page 86).

One self-styled thinker says, "Perhaps . . . you must forget everything traditional that you have ever learned about God, perhaps even that word itself." (Reference USNWR 56, April 18, 1966).

One author says while there is increased affluence, there is probably more bitterness, loneliness, and mental illness and uncertainty and emptiness showing "how pathetically inadequate people's spiritual resources are." He mentions a suicide club with volunteers alert twenty-four hours a day on rotation to help the critically despondent ones. It is said that out of the newly opened theological windows "more has gone out than has come in."

"Bleak-hearted priests are discouraged," an English Rector says, "and fewer and fewer young men prepare for the Priesthood service.

In a South American city where it is reported there is a shortage of 40.000 priests, a great banner was hung across the main street urging: GIVE YOUR SONS TO THE MINISTRY, it being a fact that numerous churches can find no pastor.

The above author closes his treatise with the line: "In Britain the sideaway from organised religion has gone too far to be saved by reforms." (Harper's Magazine, March, 1966).

Complaints had been raised that, "God has been shut up in a box of a Church which is open only for an hour or two on Sunday." It was said, "that a certain programme of house-to-house visiting had not brought one single person to church."

With this Rector's special emphasis on christening, he found that "only one lot of parents of the hundreds of babies christened are now church members."

He says that when church members do call on the priests, they ask such questions as these: "Can you fix an abortion for my daughter?" "Have you got any pull with the National Assistance Board?" "I have been caught shop-lifting. Can you keep my name out of the local papers?"

This seems to typify the loss being sustained in true devotion and spiritually in the world of the so-called Christian church of today and all this in light of the constant phenomenal growth, increase in spirituality, of the true Restored Church of Jesus Christ.

Sixty-two per cent. of Americans feel the churches are losing their influence.

"An estimated 70,000 Jewish and Protestant congregations are without full-time clergymen, who seem to have anxiety about the nature and even the existence of God." (U.S. News and World Report, page 55, 4-18-66).

And many are relaxing on sex and other moral issues and other long established standards.

In Germany, reports indicate a decline in religious devotion, churches and cathedrals emptying.

In Latin America, there is reported low attendance at mass and other meetings, mostly women attending. Few are enter the priesthood in a time when "growing numbers of Catholic intellectuals and young seminarians find themselves caught up in a rising tide of religious questioning. The Catholic Church is reported to be changing at an almost revolutionary pace.

One Episcopal dean seemed to be expressing the feeling of many clergymen when he said, "I am confused as to what God is but so is the rest of America." (Time, 4-8-66, page 83).

And another said, "I look out at the faces of my people and I am not sure what meaning these words, gestures and rituals have for them." (Time 4-8-66, page 83).

One says, "God is dead literally. He died in the physical Christ . . . The dead God was resurrected in an empty form by Christianity. When this form of Christianity collapsed, then the reality of the death of God became manifest." (USNWR 56, 4-18-66).

Another going beyond the stopping place of many others seeks to "demythologise" the concept of a personal God. He said, "We are not simply say-

ing that modern man is incapable of believing in God, or even that we exist in a time in which God has chosen to be silent."

"God has chosen to be silent," they say, ". . . God has disappeared from history . . . He is truly absent, not simply hidden from view, and therefore he is truly dead." These views seem to be getting much consideration in theological seminaries and colleges. (USNWR 56, 4-18-66)

One says, ". . . That Christian atheists are waking the churches to the brutal reality that . . . the existence of a personal God . . . is now subject to profound attack. What is in question is God himself.

"The traditional so-called Christian churches seem to be fighting a stiff defensive battle against the growing anti-God religion trends." (Time, April 8-1966)

Millions of their people are Easter communicants with the baptism, confirmation and ordination figures showing sensational decline. In places in England, confirmations declined by one third in the past three years.

In an article by Rector Stacey, ". . . even though there is 'lip service to Christian ethics', and formal prayers are said in Parliament; its royal monarch is crowned by the clergy. Its dead are prayed over, its marriages solemnised and its children baptised by the priests. It is said that the nominal members still like having a priest around to lend a sense of respectability.

Like a parachute, he seems to have little use but his presence gives some reassurance. Intellectual circles are impressive and the popularity of church membership in England is definitely on the wane.

In a fashionable Chicago suburb, a study was made and of 1,600 parishioners who were asked what they really exepected from religion, seventy-two per cent. of 529 said they were either somewhat confused or doubtful about their Christian faith; Thirty-four per cent. of the adults indicated they went to church only to set a good example for their children. (Cover Pictures, Inc.)

The mystification of the simple truths of Christ's message appall us, but how else could arrogant minds find satisfaction?

OBITUARY: God, Creator of the universe, principal deity of the world's Jews, ultimate reality of Christians, and most eminent of all Divinities, died late yesterday during major surgery, undertaken to correct a massive diminishing influence.

(Atlanta newspaper.)

One celebrated theologian said, "We are proceeding toward a time of no religion at all." (Time, April 8, 1966)

TIME, April 8, 1966 was concerned with "the visible growing concern among theologians about God and the secularised world. It was given impetus by the emergence of the "God is dead" group of theologians, and the stir they created."

Assertion of some of the thinkers are these: "That the churches must accept the fact of God's death and get along without Him." "God does not and never did exist." "Striving, self-centred man had killed God and that settled that."

In an Atlanta, Georgia, newspaper appeared this statement. "God, Creator of the universe, principal Diety of the world's Jews, ultimate reality of Christians, and most eminent of all Divinities, died late yesterday during major surgery, undertaken to correct a massive diminishing influence." (Time, 4-8-66, page 82)

These arrogant men, it is stated, "believe that God is indeed absolutely dead, but proposed to carry on and write a theology without theos, without God."

Another said, "Ours is the first attempt in recorded history to build a culture upon the premise that "God is dead.' " (Time, 4-8-66,Page 82)

One philosopher of one of our leading universities writes, "I do not understand God, nor the way in which he works. If occasionally I raise my heart in prayer, it is to no God I can see, or hear, or feel. It is to a God in as cold and obscure a night as any non-believer has known."

Another scientist says, "God, if anything is hydrogen and carbon or thermonuclear fission."

"God is a ghost floating in space." And another, "God is an infantile fantasy. . ."

And another seminary leader says "God is all that I cannot understand."

Since time immemorial, man has sought for a God. It is difficult to erase from the heart of man this inborn yearning, this thirst, this hunger. He may worship gods of wood and stone or animals or sun, but man needs and must have a Diety. In ancient Babylon, there were said to be at least 700 dieties.

Mars Hill, one of the most famous sites in the New Testament, lies just below the Athenian Acropolis with its Parthenon. On this rock in the heart of Greece's capital city, the Apostle Paul proclaimed Jesus and the Resurrection.

All of this 1966 frustration and confusion concerning God takes us back to a cold pre-dawn January morning when we sat on the great rounded rock hill under the Acropolis and other temple ruins in Athens.

And as we sat on this nearly bare rock waiting for the dawn, we seemed to see on this Athenian Hyde Park the Apostle Paul prominently on the highest point discoursing to the bright minds surrounding him, about their many gods.

'Ye men of Athens, I perceive that in all things ye are to superstitious. "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

"For as much then as the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

All of this seems to bear out the importance of the quote of Amos:

". . . saith the Lord God . . . I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the work of the Lord, and shall not find it.

"In that day shall the fair virgins and the young men faint for thirst." (Amos 8:11-13)

Is this not that day when man-made institutions, man's philosophies leave young folks with unsatisfied, growing spiritual hungers and choking thirsts which induce faintness.

Perhaps we may have little success in leading the celebrated "thinkers" back to harbours of safety and shores of peace but maybe we can warn the young man and unspoiled girl of the disquieting heresies of these self-styled creators.

Is there any question but that this generation's relaxation on narcotics, sex, pornography, rebellions, marches, sensuality and much sin and crime is due to the loss of God in their faith religious concepts and slipping of moral and knowledge?

The denial of God theories, upsetting standards, are they not death dealing?

So long as God was their leader and life was eternal and responsibility remained and true freedom lasted rather than irresponsible looseness and relaxation, there was a semblance of order and faith.

The present struggle in theological meanderings by the self-styled learned trying to find God in a laboratory of their own making takes us back to the days of the ferment of the long ago.

So many mental giants struggled so long with such incomprehensibles and came forth with a confusion which has carried over to our day, causing brilliant men (to doubt and) to try with their puny powers to unravel, always getting it more and more tangled.

These heralded "thinkers" are far at sea, like those described by the Prophet Mormon, who, having destroyed their God and having made Jesus a common man, they are:

". . . without Christ and God in the world; and they are driven about as chaff before the wind . . . and they had Christ for their shepherd, yea, they were led even by God the Father.

"But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they." (Mormon 5:17-18)

It is like a great ship—speedy, strong and safe, in mid ocean.

And here are men with crude rafts without sail or engine or rudder, unwilling to board the great ship, having never met the captain, never known the power, knowing little about the faraway land, its promises, doubting the ability of the ship to stay afloat and reach its destination.

Graduating students, we exist in hope. ". . . the concept of God is what contributes order and meaning to human existence." It is when men lose their God that they say, "Let us eat, drink and be merry for tomorrow we may die," and proceed to do just that.

"The Jew at the wailing wall in Jerusalem, the Moslem kneeling with his face toward Mecca, the Athenian worshipping at shrines to unknown gods, the Christian at the cross, or the Latter-day Saints in the temple, all attest the fact that man is fundamentally religious and the instinct to worship is a birthright given by his Father in Heaven, a partial memory as it were of a relationship to Him."

Tolstoi says, "Religion is the relation which man fixes between himself and his god and morality is the outward manifestation of this inward relationship." This morality is strengthened according to the degree of personal responsibility to God as taught by that religion.

Someone has said that there are egoists and proud and arrogant men, but there are no real atheists.

Again the questions arise, "Why am I?" "What should I become and be?" "What is the meaning of my life?" Then we are exploring or encountering the region of experience where language about the ultimate becomes useful and intelligible.

Certainly, Amos' predicted famine has come and the drought has followed it and the young men and the young women are fainting in spiritual thirst.

If all the theologians, the great thinkers, the philosophers and the so-called Christian atheists in their intensive and continuous search were coming to a unity of faith or doctrine, then the world would sit up and take notice, but when their ideas run from mythology to personality, from reality to vagueness, how can one have much respect for their claims.

The Lord said,

"Surely, I will never forget any of their works."

(Amos 8:7)

Not only the scientific atheists, but the Christian antagonists seem to be deeply at sea for want of a harbour, wandering around aimlessly but without direction or compass. They are lost in a wide ocean on rafts without engine, sail or oar.

Paul, the Apostle, gave them the answer. He found among the Ephesians men ". . . like children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive; . . ."

(Ephesians 4:14)

and he prescribed the cure. He would put men at the wheel who had communication with the true captain. He would have an organisation with apostles, prophets, evangelists, an organisation with power to perfect the Saints and develop the ministry and to edify the people, and bringing a unity of the faith and a knowledge of the Son of God, and perfection of men until they should reach the stature of Christ.

In the early centuries of the Christian Era, the apostasy came not through persecution, but by relinquishment of faith caused by the super-imposing of a man-made structure upon and over the divine programme. Many men with no pretense nor claim to revelation, speaking without divine authority or revelation, depending only upon their own brilliant minds, but representing as they claim the congregations of the Christians and in long conference and erudite councils, sought the creation process to make a God which all could accept.

It is stated that "prestige of the Greek thinkers was such that their main conclusions were not questioned."

The brilliant minds with their philosophies knowing much about the Chris-

tian traditions and the pagan philosophies would combine all elements to please everybody. They replaced the simple ways and programme of the Christ with spectacular rituals, colourful display, impressive pageantry and limitless pomposity and called it Christianity. At last, the phophecy had been literally fulfilled wherein Isaiah said:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5)

They had replaced the glorious divine plan of exaltation of Christ with an elaborate, colourful man-made system. They seemed to have little idea of totally dethroning the Christ, nor terminating the life of God, as in our own day, but they put together an incomprehensive God idea.

They thus reached the point of muddled mysticism called "the mystery of mysteries" with contradictions that Gods are separate yet combined, substance yet without substance, anthropomorphic yet only spirit, the Son begotten, yet unbegotten.

It took them years to develop this incomprehensive mysticism and after many centuries the Christians are still mystified, and this has led in no small measure to the "Death of God" theorists for as one modern thinker said: "It is easier to think of a dead God than one who is mystified, disembodied' inactivated, powerless, unimpressive." "It is easier for me to think of a world without a Creator than a Creator loaded with all the contradictions of the world."

No wonder Paul says,

"The wisdom of the world is foolishness with God."

Apparently, the "thinkers" spent years in their spiritual conflicts when hours on knees in prayer and contemplation could bring them a true knowledge. They could trade their helpless rafts for ships with power, speed, security.

Apparently, these exercise in spiritual gymnastics of the styled "thinkers" were indulged in by men of old in many generations.

Arrogant, egotistical man with his limitations in thought, experience, knowledge, trying to deal independently with the existence and life of their Creator, with the being of their Lord. These mere created ones dethroning, disembodying their Maker!

This from impudent, vain men:

"Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." (Isaiah 10:15)

And Nephi exclaimed:

"O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines . . . wo, wo, wo be unto them, saith the Lord God Almighty. . ." (2 Nephi 28:15)

And Paul found arrogant Romans who worshipped their own minds rather than Him who gave them their brains, saying:

"For the wrath of God is revealed from heaven against (all ungodliness and righteousness of) men, who hold the truth in righteousness . . .

". . . Because that, when they knew God, they glorified him not as God . . . but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen"
(Romans 1:18, 21, 22, 25)

And the Saviour asks:

"Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

"Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:17, 19)

"As for man, his days are as grass; as a flower of the field . . ."
(Psalms 103:15)

"Man is like to vanity: his days are as a shadow that passeth away."
(Psalms 144:4)

"For they loved the praise of men more than the praise of God."
(John 12:43)

He chose Peter and the other Apostles for their humility, responsiveness and child-like faith and devotion.

". . . But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are almighty . . .

("That no flesh should glory in his presence.") (I Cor. 1:27, 29)

Paul was not an untrained man, he was piable the teachable and this seemed to be his theme:

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (I Cor. 3:18-19)

And

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

". . . Jesus . . . said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25)

(". . . they loved the praise of men more than the praise of God.")

Why will men spend their time, energies and life on a drifting self-made raft in the great ocean of uncertainties, storms, (waves,) thirst, sunstroke, etc. especially when there is available a great powerful ocean liner equipped, safe and sure.

Why will these belabored souls clumsily stagger in the dark with shuffling feet, and reaching hands for something they yearn for but do not recognise nor grasp?

Are they who question the reality of God and His programme a little like the proverbial ostrich which feels when plunging his head in the sand, "Danger is eliminated?"

How can we be too critical of those who proclaim the death of God when we look at the numerous churches of men all claiming to be the Christian Church.

How could men fail to be confused and frustrated when there have been such mountains of uncertainty, contradictions, vacuums and barrenness?

"Wo unto the wise in their own eyes and prudent in their own sight!"
(2 Nephi 15:21)

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever" . . . in their "great

swelling words of vanity. . . ."
(II Peter 2:17, 18)

"The weak things of the world shall come forth and break down the mighty and strong ones. . . .

"But that every man might speak in the name of God the Lord, even the Savior of the world; . . ."
(D & C 1:19, 20)

Christ reproached the Pharisees:

"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."
(John 8:37)

Someone said we live in a day in which God, if there be a God, chooses to be silent. The Church of Jesus Christ of Latter-day Saints proclaims to the world that the Father and the Son are not silent. They are vocal and reveal themselves with an eagerness to maintain communication with men (and work all of which narrows down to a one dual objective as is said:)

"FOR THIS IS MY WORK AND MY GLORY TO BRING TO PASS THE IMMORTALITY AND ETERNAL LIFE OF MAN."

One theologian indicated it was impossible for man to find God or know God. This is like saying: "I have never climbed Mt. Ararat—no one can climb Ararat; or, I have never bathed in the clear warm waters of the Adriatic—there is no Adriatic Sea; or, I have never seen the wild life in Kreuger Park—there is no Kreuger Park; or, I have always had health—therefore, the pain which people claim, must be a figment of their imaginations. I have never astronauted into space, therefore, no one can speed through space.

How different then is it to say I have never heard nor seen God—therefore, no man has ever seen nor heard God nor walked with Him. How presumptuous and arrogant for any man to say God is unapproachable, unknowable, unseeable, unhearable because that one himself has not prepared himself for the experience.

Who would say, I have never been among the shepherds in the backside of the desert, nor climbed Horeb, nor have I seen an unconsumed burning bush. Consequently, there is no desert, there was no burning bush. I have not ascended Mt. Sinai, therefore, there were no tables of stone, there were no Ten Commandments, there was no Moses.

This near universal yearning for a divinity so strong that men cannot repress it seems to be as deeply inborn as the instincts of other creatures.

God does live. In his funeral sermon for King Follett, our modern prophet said:

"God Himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens—

"If you were to see Him today, you would see Him, like a man in form, like yourselves in all the person, image, and very form as a man for Adam was created in the very fashion, image and likeness of God; and received instruction from and walked, talked and conversed with Him as one man talks and communes with another."
(King Follett Funeral, p. 2-506, Joseph Smith.)

". . . you must begin with the first and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation, even beyond the grave."
(Ibid. p. 2-507)

"There is no eternal life without knowing God." (John 17:3)

Perhaps this is why men hunger for it, struggle for it, thirst for it.

"There are but very few beings in the world who understand rightly the character of God."
(King Follett Funeral, p. 1, Joseph Smith)

The Prophet said:

". . . to eat, drink and sleep. This is all man knows of God or His existence unless it is given by the inspiration of the Almighty." (Ibid. page 1)

"If men do not comprehend the character of God, they do not comprehend themselves." (Ibid. page 1)

"There can be eternal life on no other principle." (Ibid.)

We are most skeptical of the deliberations and findings of the publicised theologians who are so vocal for the simple reason that two of them seem to have the same conclusion while all the prophets from Adam to President McKay seem to have the same concept.

Would this not argue strongly that the former were the diverse opinions of men based upon human calculations and reasoning while the latter are divine revelation emanating always from the same source, the fountain of knowledge?

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel

of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not and they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29)

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened." (Romans 1:21)

Thomas Aquinas declared: ". . . We cannot know what God is but rather what he is not."

As servants of the Lord, we proclaim to all the world that any man, every man may know of God, and participate in the great saving and exalting work of God. But that man must know that he cannot make automobiles with a physician's instruments, build Aswan dams with spoons. He cannot conquer the desert with a guitar; nor build Empire State buildings in chemical laboratories; nor can he create a God out of his imaginations.

Our God, our Creator, lives and He must be disgusted at puny man's theological conclusions. The Lord offers to every soul the correct and satisfying answer: saying:

"IF YOU DO THE WILL OF THE FATHER, YE SHALL KNOW. . ."

He says:

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

His prophet wrote:

"And by the power of the Holy Ghost, ye may know the truth of all things." (King Follett, Funeral p. 505, Joseph Smith)

It is not only a privilege to know God, it is a necessity if man wishes to gain highest blessings.

"It is the first principle of the Gospel to know for a certainty the character of God. . ." (Ibid. p. 506)

The Lord has promised to make Himself and these mysteries known to all flesh on condition that they reach and search in humility and teachableness.

In modern days, He says:

"Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love Him, and purify themselves before him;

"To whom He grants this privilege of seeing and knowing for themselves. . ." D & C 76:116-117)

And from Ether, we learn that no witness or sureness of the spiritual things come:

". . . until after the trial of your faith." (Ether 12:6)

Christ promised a testimony:

"And He said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." (Luke 8:10)

Matthew and the Christ assure us:

". . . That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13:17)

And also this:

"Behold . . . for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them." (D & C 42:65)

And Alma expounded:

". . . It is given unto many to know the mysteries of God. . .

"And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries. . ." (Alma 12:9, 11)

And the further promise is given by the Lord:

"And the day cometh that you shall hear my voice and see Me, and know that I am." (D & C 50:45)

"Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (D & C 6:7)

"And if thou wilt inquire, thou shalt know mysteries which are great and marvelous; . . . thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, con vince them of the error of their ways." (D & C 6:4, 11)

A promise comes again:

"To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. (D & C 46:13)

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flest;" (D & C 1:34)

"God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

"Which our forefathers have awaited with anxious expectation to be revealed in the last times. . ." (D & C 121:26-27)

Those who say the heavens are closed and that if there be a God he is silent, hear this:

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and to whomsoever the Son will reveal him." (Mat. 11:27)

And the Lord said:

Trifle not with sacred things. (D & C 16:12)

One who pays the price may know of a surety for himself:

"And in that day that they shall exercise faith in me, saith the Lord . . . then will I manifest unto them. . . the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth." (Ether 4:7)

Hear further the voice of the Lord:

"Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God." (D & C 45:52)

May we repeat, that spiritual sureness is not obtained through abstract calculations.

The Lord revealed to Oliver Cowdery the way some revelations are given:

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (D & C 8:2-3)

"Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son."

(1 John 2:22.)

know concerning the truth of these things.

"Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" (D & C 6:22-23)

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22)

"For God speaketh once, yea twice, yet man perceiveth it not." (Job 33:14)

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received. . ." (D & C 84:54)

"And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh." (Ether 4:8)

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (I Corinthians 12:3)

"But ye have an unction from the Holy One, and ye know all things.

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son.

"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also." (I John 2:20, 22, 23)

". . . and they that have laughed shall see their folly.

"And calamity shall cover the mocker, and the scorner shall be consumed . . ." (D & C 45:49, 50)

"Take heed, brethren lest there be in any of you an evil heart of unbelief, in departing from the living God." (Hebrews 3:12)

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (II Peter 2:21)

The guessing games of the would-be-creators of God would end and they would stand in awe and embarrassment if they only knew positively that MAN DOES KNOW GOD and all men may.

Let us examine a few witnesses:

Our beloved father Adam prayed:

"Blessed by the name of God . . . in this life I shall have joy and again in the flesh I shall see God." (Moses 5:10)

The great patriarch, Abraham, declared:

"Thus I, Abraham, talked with the Lord face to face, as one man talketh with one another and he told me of the works which he had made and he said unto me, My son My son, behold I will show you all these." (Abraham 3:11)

And then of the great prophet of the exodus, we read:

"And he saw God face to face and he talked with him, and the glory of God was upon Moses, therefore Moses could endure his presence." (Moses 1:2)

And, he said:

". . . and his glory was upon me, and I beheld his face, for I was transfigured before him." (Moses 1:11)

The great Enoch from Mt. Simeon declared:

". . . and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory. And I saw the Lord and he stood before my face, and he talked with me even as a man talketh one with another, face to face, and he saith unto me: Look and I will shew unto thee the world for the space of many generations. . ." (Moses 7:3-4)

Our beloved Moroni said:

"And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;" (Ether 12:39)

And now in the meridian of time, the saints had their sure witness and we mention only some of the apostles:

The great Peter spoke for his council:

"This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32)

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36)

"And (ye) killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:15)

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." (Acts 4:10)

Referring to heavenly manifestations he and John had witnessed, Peter again said: (Acts 4:19-20)

". . Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

And here are eyewitnesses:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount. (II Peter 1:16-18)

And this was the same Peter of whom Jesus asked:

"But whom say ye that I am? And Peter said: . . . Thou are the Christ. The Son of the living God." (Matt. 16:16)

It was Andrew who located:

". . . his brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." (John 1:41)

And it was the Lord who being abandoned by his friends asked:

". . . Will ye also go away?"

And Simon Peter asked:

"Lord to whom shall we go? Thou hast the words of eternal life."

"And we believe and are sure that Thou art that Christ, the Son of the Living God." (John 6:67-69)

These testimonies are from His apostles as He commanded them, "Ye shall testify of me":

"And ye also shall bear witness, because ye have been with me from the beginning." (John 15:27)

The other disciples said to doubting Thomas:

". . . We have seen the Lord." (John 20:25)

And John said:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3)

Others of the Apostles bore solemn witness also:

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: . . :" (Acts 4:33)

And again,

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32)

And Paul declared:

". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Timothy 1:12)

"And straightaway he preached Christ in the synagogues, that he is the Son of God."

"But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." (Acts 9:20, 22)

And Paul was again "pressed in the spirit and testified to the Jews that Jesus was the Christ." (Acts 18:5)

John the Baptist had proclaimed:

". . . Behold, the Lamb of God, which taketh away the sin of the world." (John 1:29)

Hear the testimony of the Christ Himself. To Nicodemus, He said:

". . . Art thou a master of Israel, and knowest not these things?

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:10-11)

And again,

"Ye worship ye know not what: we know what we worship: . . ." (John 4:22)

Alma's assurance inspires us:

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now, I do know of myself that they are true; for the Lord God hath made them manifest unto me by this Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:46)

And further:

". . . I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father. . . ." (Alma 5:48)

"And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God." (Mark 15:39)

And,

"Nathanael" said to "him, Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49)

And even the devils were

". . . crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ." (Luke 4:41)

And the Lord Jesus Christ speaks to many through the centuries and bears testimony of Himself and His purposes: (Doctrine and Covenants 135)

"Behold, I am Jesus Christ, the Son of God. I came unto mine own and mine own received me not." (D & C 10:57)

And He told Oliver Cowdery:

". . . Cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things.

"Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" (D & C 6:22, 23)

The Lord promised His Apostles:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

Christ said.

"And what he hath seen and heard, that he testifieth; and no man receiveth his testimony." (John 3:32)

"And Jesus stood before the governor: and the governor asked him, saying Art thou the King of the Jews?

"And Jesus said unto him, Thou sayest." (Matthew 27:11)

". . . the high priest asked him, . . . Art thou the Christ, the Son of the Blessed?

"And Jesus said, I am: . . ." (Mark 14:61-62)

"And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it." (Mark 15:2)

Christ declares Himself:

"Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ.

"The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;" (D & C 39:1-2)

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." (John 12:23)

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:28)

And at least four times do we hear the Father, God, testifying His Son the Redeemer at the Jordan baptism, the Mt. of Transfiguration, to the Nephites and in the grove to Joseph Smith:

". . . saying, This is my belowed Son, in whom I am well pleased."

Then we have the witness of Joseph and Sidney:

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

"Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him,

this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. . ."
(D & C 76:12, 14, 20-23)

Then we have the Proclamation of the Twelve Apostles on the death of Joseph and Hyrum in 1845:

"To all the Kings of the World, To the President of the United States of America:

"To the Governors of the several States, and to the Rulers and people of all nations.

Greetings:

"Know ye that the Kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages: even that kingdom which shall fill the whole earth, and shall stand forever.

"The great Eloheim and Jehovah, have been pleased once more to speak from the heavens, and also to commune with man upon the earth, by means of open visions, and by ministrations of Holy Messengers.

". . . in order to prepare the way for the coming of the Son of Man.

"And we now bear witness that His coming is near at hand; . . .

"Therefore we . . . command you all to repent and humble yourselves as little children before the majesty of the Holy One; . . .

"We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ in its fulness; and that it is the only true, everlasting, and unchangeable gospel;

"And we further testify that the Jews among all nations are hereby commanded, in the name of the Messiah to prepare to return to Jerusalem in Palestine, and to rebuild that city and temple unto the Lord."

"We would now make a solemn appeal to our rulers, and other fellow citizens . . .

"We say, then, in life or in death, in bonds or free, that the great God has spoken in this age. — And we know it.

"He has given us the Holy Priesthood and apostleship, and the keys of the kingdom of God. . .

"He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny. . . . And we know it.

"He has revealed the fulness of the gospel with its gifts, blessings, and ordinances.—And we know it.

"He has said, that the time is at hand for the Jews to be gathered to Jerusalem —And we know it.

"Now, fellow-citizens, if this knowledge, or the publishing of it, is treason or crime, we refuse not to die.

"But be ye sure of this, that whether we live or die, the words of the testimony of this proclamation which we now send unto you, shall all be fulfilled."

"And he that will contend against the word of the Lord, let him be accursed; and he shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh." (Ether 4:8)

In the name of Jesus Christ. Amen.

In a recent "Look" magazine, there were two of three pages of letters from readers answering the question, "Is God Dead?" and one of them summed the whole subject up as neatly as anyone could. . . .

"The God created by man is dead," the author wrote, "but the God that created man is very much alive."

This, I believe, is where the fault lies. Man, with his finite mind and for all his great knowledge and understanding, for all the advance that he has made technologically, scientifically ... this man can no longer believe in the mystifying God that man himself created.

I heard recently a lovely sister say as she stood to sing "I am a Child of God" at the baptism of a young child . . . "I think this is really a song for children, but. . . ." Christ taught, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Children have no doubts that there is a God. It is as much a part of their inborn nature as walking, laughing, singing. But as that child grows, he puts off childish things, no longer speaks or thinks as a child, and his natural childish faith is exchanged for a reasoning mind that denies that which he once knew—as a child—to be true.

This child-like faith is beautifully expressed in another of the letters printed in the "Look" magazine. . .

GOD IS NOT DEAD

I SPOKE TO HIM THIS MORNING.

Prologue and epilogue by David Boulton

HELP FOR THE NEEDY

SO YOU'RE THE NEW BRANCH PRESIDENT by the South London Ward Bishopric

A YOUNG mother went to see her Branch President just recently. She had a son aged two, and no husband to support her. She had had to go back out to work, leaving her child in a day nursery, and her parents charged her rent for the two rooms that she used in their house.

This was the story that she sobbed out to him. But this was only the background to the worry that was nagging at her mind and making her so depressed and so unhappy.

"I just can't afford to pay my tithing, President," she cried. "I only earn £9 10s. a week and if I am to pay my father rent for my rooms and pay for my baby to go into the day nursery while I work and then pay my fare to and from work and still have enough to buy food and clothing for us two, then I just can't afford to pay tithing."

And this wasn't all that was worrying her.

"If I don't pay my tithing, I don't want to come to Church any more. I couldn't face my brothers and sisters. I couldn't do my work in the ward with this on my mind."

The President felt humbled. Each one of us, he thought, has had the experience of not having enough money coming in each week to make ends meet. And what is the usual reaction. "Oh, I'll forget about my tithing this week. The Lord wont miss it. And I need the money."

But this sweet young mother taught him a lesson. She felt unworthy of carrying on with her work in the Church because she was not paying a full tithe; she felt that she couldn't ask the Lord for help with her problems if she wasn't fulfilling her part of the covenant she made at her baptism.

What could he do for a sister with this sort of problem?

There is so much that the Church can do for the member who falls on hard times, or is put out of work—either through sickness or redundancy or through strikes—that it is difficult to know just where to begin.

Perhaps the best thing we can do to start with is to explain what means the Church has for helping people, and then, if we may, perhaps we could tell of a few instances where help has been given.

There are two basic ways in which a Branch President or Bishop can help to one of his members. The first is through the Fast Offering Fund, and the second is through the Church Welfare programme . . . . and before you begin to shout that the Welfare programme doesn't work in this country, let us state here and now categorically that the Welfare programme can be just as effectively used in Great Britain as it can at the centre of the Church in the Salt Lake valley.

The Fast Offering Fund is the money paid into the Branch Fast Offering account by the members of the Branch on the first Sunday of the month. This money should be the equivalent cost of the two meals fasted on that day, and if each member of the Branch honourably and honestly fulfilled his obligations in paying into this fund there would be plenty of money available for helping those in the Branch who were in need.

This, after all, is what the Fund is for . . . . to help the poor and needy of the Branch. We always feel that it is worth pointing out to those who never contribute or give only a couple of coppers as their equivalent cost of two meals, that some day they may be in need of help. How would they then feel if only a very small proportion of the proper amount is donated.

The Fast Offering Fund is the Branch President's IMMEDIATE HELP FUND. He is allowed to pay this money into the Branch account—keeping a proper check on how much Fast offering is paid in, of course—and it remains in that account for one month, during which time he is able to draw on it for the care of those in need. At the end of the month, after all necessary bills have been paid and all the needy have received some help, the balance left in the account should be sent on to the Mission Home, or Stake President.

IT IS FROM THIS FAST OFFERING FUND ONLY THAT THE BRANCH PRESIDENT IS ABLE TO GIVE IMMEDIATE HELP TO ANY OF HIS MEMBERS WHO IS IN NEED. NEVER, AT ANY TIME AND IN ANY CIRCUMSTANCES, MUST THE PRESIDENT DRAW ON OTHER BRANCH ACCOUNTS TO HELP THE NEEDY OF HIS BRANCH.

If the need of a member cannot be met from the Branch Fast Offering Fund, then the President should imme-

diately contact his District President and Mission President with a request for more money. In the case of a Ward Bishop, he should immediately apply to the Stake President for money to be drawn from the Stake Fast Offering Fund.

We cannot stress too forcibly the importance of this fund, and we feel that every member of your Branch should be made fully aware of his or her obligation in this respect, for every Branch has those who are in need from time to time and what joy the members will feel when they know that they have been able to help one of their own brothers or sisters to find their feet again or get over a sticky patch in their lives. We feel so strongly on this point that we suggest to each one of you that you make it a personal assignment to either speak on this subject at a Branch Sacrament meeting, or to call into your office groups of members and speak to them privately on this subject.

This, then, is the first line of help which you can give to your members. What now of the Welfare programme?

Outside the stakes of the Church in the United States, the Welfare programme of the Church can be run on only a very limited scale. In this country, for instance, we do not have the farms or factories at which our members can go to work until they have found other permanent employment.

BUT, NEVERTHELESS, EVEN WITHIN THIS LIMITED SCALE WE CAN RUN AN EFFECTIVE WELFARE PROGRAMME AND DO FAR MORE TO HELP OUR MEMBERS THAN WE TEND TO DO THROUGH THE LIMITATIONS OF OUR FAST OFFERING FUND.

Welfare in any Branch should mean far more than just paying a member's bills and clearing his debts while he is out of work. Welfare is far more than charity.

Every Branch should have an active Welfare Committee, meeting regularly every week or each month—depending upon its needs—to discuss the welfare problems of the members.

The Welfare Committee consists of the Branch Presidency, the Elders' Group Leader (and the High Priests' and Seventies' Group Leaders, if you have them in your Ward), the general secretaries of the Aaronic Priesthood Adult and Youth, and the Relief Society President.

These eight executives should have their fingers on the pulse of the Branch through the Priesthood Home Teaching and the Relief Society's Visiting Teaching. If these two areas of work are being covered properly, then there should not be one person in the Branch who is in need and who is not known about.

At the meeting of the Welfare Committee, the needs of each of these people are discussed. Perhaps all that is needed to help is a regular visit to a lonely old aged pensioner, or perhaps there is need for someone to be picked up and brought to Church by car each Sunday, or perhaps the Priesthood is needed for administration or blessing, or perhaps a father is out of work and his family need food and money and clothing. All these problems are discussed and settled at the Welfare Committee, and action—either through the Home Teacher, or through the Relief Society sisters, or from the Fast Offering Fund—is taken at once.

Now, how does this work in practice?

Let's go back to that young sister who sought help from her Branch President recently.

She was unable to pay her tithing and still have enough money left to feed and clothe herself and her young son and pay all the bills that kept coming in each week.

The first step taken by the President was to meet her in her own flat and work out on paper what her immediate needs were and what her resources were. When this had been done and all her own resources had been used to meet some of her debts, then he had a clearer picture of how he could help her financially.

Money was drawn from the Fast Offering Fund—and in this instance he did not have to call on the Mission for further financial help—and this money was used to clear the sister of her bills with the milkman, the baker, the gas board and the electricity company, etc.

With these debts out of the way, he was then able to assess the weekly situation. It was obvious that she could not live on £9 10s. a week and keep herself and her young son healthy and decently clothed.

At the weekly meeting of the Welfare Committee he approached the Relief Society President and asked her if the sisters could either make or provide good clean second-hand clothing for the young boy. There was also a sister in the Branch who worked at an employment agency, and she was approached by the Relief Society President and asked if she could find better and more lucrative employment for this young mother.

In the meantime, the manager of the firm in which this girl worked was a close friend of one of the Priesthood holders, and through the Elders' Group Leader the Priesident was able to approach him privately and seek a wage increase for the needy sister.

Through these three practical means he was able to restore the confidence of a young mother who felt broken and disheartened, he was able to show her that we are all our "brother's keeper" . . . . and most important he was able to lift her spiritually by providing her with immediate practical help.

Of course, it didn't end there. She learned one vitally important lesson . . . that the Lord does indeed help those who will obey his commandments. By paying her tithing she had made herself worthy of the Lord's assistance.

She also learned to budget her money more carefully, and she realised that if she was now to become fully independent then she must repay what the Church had loaned her.

Take the case of a father who was out of work because his union had called a strike, and he was trying to keep his family alive on a strike pay of a couple of pounds or so. All his own resources had long been used up; his small stock of food was gone and he was in desperate need of help.

What did the Branch Presidency do in this case?

The most important need was to restore this man's self-respect. It was galling for him to find himself in debt with local tradesmen, and out of credit with the milkman and baker. The first form of help was an immediate cash settlement of all of these bills. The father was allowed to take the money and pay these himself (this was im-

portant to this proud man), although the Church practice is for the Branch Presidency to clear these debts by cheque over their own signature.

And then the Branch President made an excellent move. He involved the whole Branch in a mammoth assistance programme. Through his Relief Society President and his Home Teachers he invited every family in the Branch to contribute each week one item of food —a tin of food—a tin of stew, or a tin of peas, or a bag of apples, or a pound of potatoes, or a packet of butter or margerine. All of this food went into the Branch President's storehouse, and from this storehouse the Presidency were able to keep this family in food for the whole of the time that that father was out of work due to the strike.

When it was all over and the father was reinstated, we feel the Branch President made his next excellent move . . . . he invited the mother and father to take over the control of the Branch storehouse and build it up for future use. With their experience of the help that could come from such a storehouse, they did a fine job.

Take the case of an elderly lady who was unable to get to Church every Sunday because her eyesight was going and she felt unsafe travelling on the buses. When it was quietly suggested to her that perhaps someone could come out to her house each Sunday and bring her to Church, she flared up and declared that she was not in need of "charity".

How can you deal with this sort of problem?

Again, you can use your Welfare Committee. This time you can seek the help of the Elders' Group Leader. Didn't one of the Elders pass nearby to the sister's house on his way to Church each Sunday? Wouldn't it be possible for this Elder to be given the Church project of bringing this sister to Church each week, but not by offering her "charity" but by asking her for help? The Elder needed "help" in completing one of his Church projects, and this sister was just the person who could help him complete it. Would she, please give him the privilege of taking her to Sunday School or Sacrament meeting each Sunday, so that he would be able to report back to his Group Leader that he was fulfilling his Church assignment and completing a Church project.

Was this "charity"? Not in the mind of this dear sister. She felt that she was helping a young Elder in his work in the Church (and, in fact, she was). She felt it a privilege to do this and come to Church with him each Sunday.

As we said earlier, welfare is more than "charity". Welfare is making people feel responsible; it is making the members of your Branch united in their love for one another; it is building up the spiritual foundations of someone who has been kicked by the outside world; it is assisting the young girl who is overwhelmed and confused by her problems and outside troubles; it is restoring the pride of a father who has taken a fall.

No matter what you may think, the Welfare programme has a place in the Church in Great Britain . . . . and if used properly, it can bring both physical and spiritual blessings to every member of your Branch.

MELCHIZEDEK PRIESTHOOD

Have no fear

RECENTLY I found in a book of the seventeenth century, written by a Sir Walter Moyle, who may or may not be one of my progenitors, this statement,

"I think our success and salvation depend largely on how well we can eliminate idle moments from our lives and dedicate ourselves to hard work, which is impossible without effort and concentration."

I have had the feeling for a long time that we are unduly influenced by fear. I think for the most part the Priesthood of the Church believe themselves to be courageous. I am sure that we have not entirely overcome fear. I am very much impressed with the statements that Elder John A. Widtsoe, of the Council of the Twelve, made at an annual general conference in April 1942:

"Fear which 'shall come upon every man,' is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil."

"Therefore, the power of evil seeks to engender fear in human hearts. In this day of sorrow, fear walks with humanity. It directs, measurably, the course of every battle. It remains as a gnawing poison in the heart of victors as of the vanquished."

"As leaders in Israel, we must seek to dispel fear from among our people. A timid, fearing people cannot do their work well The Latter-day Saints have a divinely assigned world mission so great that they cannot afford to dissipate their strength in fear."

"The Lord has repeatedly warned his people against fear. Many a blessing is witheld because of our fears. He has expressly declared that men cannot stop his work on earth, therefore, they who are engaged in the Lord's latter-day cause, and who fear, really trust man more than God, and thereby are robbed of their power to serve."

"The key to the conquest of fear has been given through the Prophet Joseph Smith." Brother Widtsoe continues: "'If ye are prepared ye shall fear not.'" (D. & C. 38:30). That is the message from the Doctrine and Covenants, and Brother Widtsoe says in conclusion,

"That divine message needs repeating today in every stake and ward. Are we prepared to surrender to God's commandments?. . . . If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our preparation by righteous living, such as should characterise Latter-day Saints."

God bless us to eliminate fear and to meet every challenge which the Priesthood of God places upon us, I pray humbly.

Great care in selection

RELIEF SOCIETY · by Christine H. Robinson

THE fact has been emphasised that no organisation is any stronger than its leaders. This is surely true in Stake and Mission Relief Society work, where leaders play such an important part in the success of the organisation. The calling to serve in any position in our Father's Kingdom is a responsibility of far reaching consequence. Such a calling affects profoundly the lives of those who are called, as well as those who are being served. Consequently, great care should be exercised in the procedure of selection, appointment, and placement of officers and teachers in Relief Society.

PLANNING YOUR ORGANISATION

To make sure your organisation functions properly now, during the late summer months, is the time to meet as a presidency and plan the organisation structure which will carry your organisation throughout the coming Relief Society year.

In studying the lesson previews in the June issue of the Relief Society Magazine you have discovered that the titles for the lessons beginning with October 1966 have been slightly altered. Theology is now being called "Spiritual Living"; Work Meeting "Home Making"; Social Science "Social Relations"; and Literature has become "Cultural Refinement."

As you study through these previews you should think carefully about teaching requirements, so that the best available teachers for the specific subjects might be recommended for appointment. This should include both class leaders and visiting teachers. The selection of your teachers must not be haphazard. No presidency should wait until the need is urgent and then meet someone at church or under some other casual circumstance and ask her to teach a class or to be a visiting teacher. Sometimes we ask sisters to fill a position without giving them adequate information about all the position requires. We expect them to be capable and qualified without any help on our part. 'You should know your sisters and know their capabilities. You should know the requirements of the assignments which you are asking them to fill. Be wise. Study the needs of your organisation and make every effort to get the best possible teachers for the important work of influencing and changing people's lives in conformity with the gospel principles.

Once you have a clear understanding of your needed personnel for teaching assignments, you should immediately communicate this information to the Bishop or the Branch President. Tell him as specifically as possible what the requirements will be, outlining in sufficient detail in writing, if possible, the nature of the assignment. If you have specific women in mind suggest these names to him. This gives him the opportunity as early as possible to assist in the selection of capable sisters to fill the needs of the society and to give his official approval to those sisters you would like to have serve.

SEEK DIVINE GUIDANCE

The Relief Society is our Father in Heaven's organisation for the guidance, assistance, and enlightenment of his daughters here upon the earth. As such, its leaders are entitled to the divine inspiration of the Holy Ghost. You should seek help through humble prayer, ask, expecting without doubt that the Lord will help you and you will be blessed with the guidance of the Holy Spirit.

QUALITIES FOR RELIEF SOCIETY LEADERS

To help you in your selection of leaders, the following are some qualifications which Relief Society leaders should possess:

1. Women should be selected who will honour the priesthood. Relief Society was organised under the priesthood and after a pattern of it. Although this auxiliary operates independently in its own sphere as all auxiliaries which function under the direction of the priesthood, the Relief Society organisation should work closely with the priesthood, and the priesthood should work closely with it.
2. The conduct of women selected should conform to the standards, teachings and practices of the church. Example is the best teacher. It is recommended that those selected to teach theology and visiting teachers message should be members of the church in good standing, who have a knowledge of the gospel and a firm testimony of its truthfulness. Those teaching other subjects in the Relief Society programme should

be women of high character who, although not necessarily members of the church will teach in conformity with church standards and maintain church ideals.

3. Also, those selected "should be willing to give devoted service to the society, should have a desire to magnify their callings and to cultivate those capabilities which will enable them to perform successfully the duties assigned to them." (Relief Society Hand book Page 16)
4. Relief Society officers and teachers should impart respect and add dignity to their callings.
5. Relief Society leaders should be loyal to the Society, have respect for each other and should sustain through word and action those who preside over them.

SOME SPECIFIC ABILITIES

Successful Relief Society leaders, in addition to the qualities mentioned, should possess specific leadership abilities. They should:

1. Have the humility to accept guidance.
2. Be able to work in harmony with fellow workers.
3. Be friendly and have a sincere love for fellow sisters.
4. Be able to make decisions with the direction of the spirit.
5. Be able to delegate work.
6. Deal kindly with an understanding heart.
7. Be generous in expressing appreciation for things well done.
8. Be able to keep council.
9. Radiate cheerfullness and have a positive attitude.

DESIRABLE QUALITIES FOR CAPABLE CLASS LEADERS

Teachers of Relief Society lessons should possess the following qualities:

1. Be dependable.
2. Attend all assigned meetings regularly.
3. Be on time and come fully prepared.
4. Know the lesson objectives.
5. Realise the importance of her position on the team.
6. Be loyal to fellow workers.
7. Be full of love and enthusiasm.
8. Make prayerful preparation for her work.

SPECIAL QUALITIES FOR VISITING TEACHERS

Those who visit in the homes of church members should have special qualities which should be developed. They should:

1. Live worthy of their calling.
2. Take sunshine into the homes they visit.
3. Exhibit tact and kindness at all times.
4. Leave all their own troubles at home.
5. Speak no ill—seek to inspire and spiritually build those they visit.

PROCEDURE IN MAKING APPOINTMENTS

As outlined in the Relief Society Handbook the proper procedure in making appointments is as follows:

"First, the president is called by the presiding Priesthood authority. She then proposes to him names of women to serve as counsellors. After counsellors are approved and called to office, the Relief Society presidency selects the secretary-treasurer, other officers, and class leaders (and visiting teachers), submitting the names of these sisters to the presiding Priesthood authority for approval and after the names have been approved, the sisters should be individually interviewed by the president (or presidency) and the duties and obligations of the positions to which they are called should be fully explained to them." (Relief Society Handbook, page 15).

Every sister selected for a position in Relief Society should have the privilege and blessings of being called in a dignified way. This means that she should be interviewed in private. The president (or presidency) should meet the new teacher or leader in a private room in the chapel or in her own home where a clear and friendly explanation of the requirements of the assignment can be fully and understandingly presented. She should be told not only her duties and responsibilities, but also the blessings which come from faithfulness should be promised and described. This is the time also to make sure the new teacher or leader understands that her calling is not a permanent position. The church is run and operated by its members. Change is necessary and one may be called at various times to fill different positions of service and responsibility.

This is the process which provides experience and personal growth.

Sometimes when otherwise humble people are called into leadership positions in the church they tend to become proud and over-bearing. On this matter the Lord has appropriately warned us in the 121 section of the Doctrine and Covenants. Here, in one of the important basic standards of human relationships, he tells us why many are called but few are chosen. The reason is that we set our hearts too much upon wordly things and upon the honours of men. Sometimes we attempt "to gratify our blind and vain ambitions, or to exercise control or dominion or compulsion upon the souls of the children of men." Under these circumstances "the heavens withdraw themselves, the spirit of the Lord is grieved and withdrawn." When this happens the leader looses both her authority and the respect of those with whom she is associated.

In her administration, the Relief Society President should work cooperatively and lovingly with her counsellors. Although she presides, she should consult with her counsellors and seek their guidance. "All matters pertaining to the general conduct of the affairs of the Society should receive the careful consideration of all three members of the presidency." (Relief Society Handbook, page 20).

All three members of the presidency should be fully acquainted with all aspects of the society's organisation procedures and finances. In other words the presidency should be a team working unitedly and cooperatively together. The counsellors should give full loyalty to the president. And each member of the presidency give full and earnest support to each other.

In working with others in Relief Society, approval, encouragement, and appreciation should be shown whenever deserved and when it is appropriate. A spirit of friendliness, kindness, and consideration should prevail. In the words of the prophet Joseph Smith, "Let the weight of your kindness and affection be felt. Let kindness, charity, and love crown your works."

SUNDAY SCHOOL

by President

O. Preston Robinson

Your Library

THE Church of Jesus Christ of Latter-day Saints is a great advocate of education. Members have been consistently taught that "man is saved no faster than he gains knowledge" and, "The Glory of God is Intelligence."

In the plan of eternal progression and as we move along the road to immortality and eternal life, the Lord in his wisdom has encouraged all of us to study the Gospel, absorb its divine principles and apply them to our lives. Someone has wisely said that one cannot fill a bucket from an empty well. If an individual is effectively to influence the lives of others, he must have knowledge and understanding. In this great Church a big premium is put on study and knowledge.

As has been emphasised repeatedly in these "Millennial Star" articles, the Sunday School is the Church's teaching organisation. The Sunday School has the great objective to teach the principles of the Gospel to all members of the Church and to all investigators who come into the Sunday School service. Teachers must be prepared. They must be well informed and to be well informed they must have access to good books through which they can enlarge their knowledge and understanding. So that these books and other teaching materials may be available, Church leaders have instructed that the Sunday Schools in all of the wards and branches throughout the Church should establish and maintain libraries. These libraries should contain the basic books and teaching materials that are needed in order for teachers in the Sunday Schools, in the other auxiliaries, and priesthood activities to perform their teaching responsibilities with effect and inspiration.

Establishing the Library

In those branches or wards where library facilities are not available, immediate steps should be taken to establish them. If the ward or branch meets in a rented hall this fact may suggest an excuse for not establishing a library. This is no excuse. Every ward or branch should have a library and it is the Sunday School's responsibility to make sure that one is established and maintained. Even though at the beginning only a few books and teaching materials may be available and on file, still it is important that a beginning be made. Under such circumstances, it may be necessary to provide a small cabinet or drawer or other receptical into which the books and teaching materials might be stored for use throughout the week. If other branch meetings are held in homes or separate halls or if for some reason the materials cannot be stored in the main hall, it might even be necessary to arrange to transport the "library" back and forth between the meeting places. Even under such rare or difficult conditions it is important that library facilities be available.

Although the library should be supervised by the Sunday School, obviously it comes under the direction of the branch president or bishop. He should assume the responsibility of motivating its establishment and make sure that it is operated properly. Proper operation consists in making sure that books or materials borrowed are always signed "out" and "in" so that complete control may be maintained.

The Librarian

Proper control and supervision of the library requires that one person be given specific responsibilities for it. Due to the fact that we have been instructed that this responsibility belongs to the Sunday School, a Sunday School teacher or some other member of the Sunday School staff should be given this responsibility. In every ward or branch someone can be found who has a special personal interest in books and in reading materials. By designating that this individual is the ward or branch librarian, dignity is given to the position and the person so selected will be motivated to take good care of the library, to make its facilities available to all who might enjoy them and to keep alert to library needs. This will include obtaining the necessary physical facilities for the proper maintenance of the library as well as keeping an "alert eye" for reading materials which can be added to the library.

In small branches, the library budget may be extremely limited. Under these circumstances, a conscientious librarian will contact friends and members of the branch who might through their generosity contribute books and other reading materials for the library. The alert librarian should be keenly interested in all published materials in newspapers and periodicals, which might be helpful in teaching the Gospel. Through the enthusiasm demonstrated by the librarian, members and friends throughout the branch can also be motivated to be "library conscious." In this way a practical and useful library can be established in a relatively short time.

Contents of the Library

As the library grows, it should contain all basic books on the Gospel, plus all available teaching aids provided by the various priesthood groups and auxiliaries. In the beginning, it might be necessary to start the library with a limited number of texts including the "Standard Works," "Jesus the Christ" and "The Articles of Faith" by James E. Talmage; "What of the Mormons" by Gordon B. Hinckley; "Gospel Ideals" by President David O. McKay; "A Marvelous Work and a Wonder" by LeGrande Richards; "Essentials in Church History" by President Joseph Fielding Smith; and "Meet the Mormons" by Doyle Green. From this small beginning, other hooks should be added along with various types of teaching materials. These

teaching materials should be those provided by the various auxiliaries including the auxiliary magazines — "The Relief Society Magazine," "The Children's Friend," the "Improvement Era," the "Instructor," and, of course, the "Millennial Star." Also, as a part of the teaching materials, the library should begin building a supply of church films and tapes. Recommendations in respect to these, as well as additional books and other teaching materials may be obtained from mission and stake presidents and from Deseret Enterprises, Ltd.

Develop the Library Co-operatively

Once a library has been established in the ward or branch, it should be developed co-operatively. This means that all of the auxiliaries and priesthood groups should co-operate in watching out for materials and other publications which might be useful to their various teachers. Newspaper articles, magazine articles, special publications and other types of printed materials which could be used for illustrative purposes in teaching various phases of the Gospel can be obtained if various members of the branch and ward are alert to library needs. Although the library will be operated under the supervision of the Sunday School, it is for the entire use of the branch or ward. Consequently, all involved should participate in developing it.

The library can be an indispensable aid in teaching the Gospel. Every ward and branch should develop its own and make sure that it is run with efficiency and helpfulness. It should be located conveniently where all who might use it can take advantage of its resources In regular chapels throughout the stakes and missions, a special room should be provided, or a portion of the kitchen should be allocated to library use. When no one is in attendance, the library should be locked so that books and materials will not disappear. If the proper control is exercised, this vital teaching aid can do much to help to enlarge gospel knowledge and appreciation of supplementary material.

To grow in the Gospel, we must continually study, "and teach one another words of wisdom; yea, seek out of the best books words of wisdom; seek learning, even by study and also by faith."

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PHYSICAL FITNESS

THE WONDERFUL WORLD OF MIA by President and Sister Ray H. Barton

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval and marrow to their bones; AND SHALL RUN AND NOT BE WEARY, AND SHALL WALK AND NOT FAINT." (D. & C. 89:18, 20)

THE blessing of belonging to a church which administers to the whole man—physical and spiritual—cannot be under-estimated. In a day when health problems are rampant due to over eating, or improper eating with the creation of hardening of the arteries, obesity, and many problems incident thereto, the MIA stands ready to keep our physical selves in maximum condition in order that our spirits may operate the best within. The programmes are paced for age, and geared for ability. They can be enjoyed as individual efforts, or with a group. The fact that the world's largest organised basketball league, and the third largest softball league are sponsored by the Church of Jesus Christ of Latter-day Saints as part of the Mutual Improvement Association activities is not without significance in terms of number of participants and their zeal. Now, with the formation of the Mark E. Petersen Football Cup in the British Isles, this tradition is being carried into this great land, and there's no reason why this couldn't extend to participation on the continent.

As a representation of the variety available, consider some of the following examples: football, basketball, netball, table tennis, volley ball, badminton, softball, track, archery, mixed games, and folk dancing.

Here in the British Isles, one of the finest opportunities to learn how to perform these games, and how to teach these games as a coach, is offered in the form of the leadership training courses. These are offered on a week-long basis. The week-long courses occur during the summer months, and this year, are being held

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at Lilleshall Hall near Newport in Shropshire, and also in Inverclyde, near Largs, Scotland. However, any stake or mission can have these courses brought to their own confines by simply applying to Tom Heszeltine, Nottingham, or Brian and Bernice West of Bristol, and the Southwest British Mission. Intertwined and blended in with the coaching and physical education aspects are subject coverages **in** valuable MIA material for lesson work, all pointing towards encouragement in Temple marriage.

As the numbers of leaders increase who are competent to teach and coach in all phases of the athletic programme, as well as the lesson aspect of the material, we shall see the MIA gradually replacing youth clubs as the youth find that a much fuller life can be found within the confines of the MIA, than merely a youth club itself without its God-inspired, and well-rounded and balanced programme. As officially stated in the MIA athletic handbook, the objectives of the athletic programme of the church are:

1. To help participants see the relationship between living the health standards of our church, and enjoying sound, healthy, responsive bodies.
2. To recognize the value of team play, to make new acquaintances, to develop self-discipline, and to build a more desirable personality.
3. To bring all available young people into MIA activities.
4. To increase their knowledge and strengthen their testimony of the divinity of the Gospel of Jesus Christ. The MIA athletic programme is sponsored also with the hope that it will be used as a missionary influence to help teach converts the Gospel, as well as to build testimonies in the lives of those with whom it deals.

In conclusion, let us remember the promise of the Lord, as paraphrased in the 21st verse of the 89th section of the D. & C. to those who live the commandments and health laws, "I, the Lord, give unto them the promise, that the destroying angel shall pass them, as the children of Israel, and not slay them."

Graduation requirements

THE PRIMARY PAGE · by Eileen R. Dunyon

IT WAS only a two inch strip of green felt, but to the boy who wore it around his neck it signified three years of diligent study of the gospel. He had learned the thirteen Articles of Faith, he had attended sacrament meeting almost every Sunday. He could tell the story of the restoration of the priesthood and could explain in detail the message of the Word of Wisdom. Proudly he wore the pine tree, the hatchet, the wheel, the numbers, and the arrow signifying the work he had done. As he stood by the bishop of his ward and received his Primary graduation certificate and plastic scroll to be added to his bandlo, his heart was filled with joy at a task completed.

But, down in the audience sat two other lads. They had slid over to the end of the row and now appeared not to notice as the bishop congratulated the boy and handed him his graduation certificate. These two boys should have graduated six months before when they had their twelth birthdays, but someone had not been careful enough and the two boys had failed to memorise all of the Articles of Faith. No-one had helped them to understand the necessity of paying tithing in order to graduate. And no-one had helped them with the other Primary graduation requirements. Soon, these two boys would be advanced in the priesthood and go on in the Church to hold positions of honour and dignity, but never would they be able to go back and achieve the satisfaction of being graduated from Primary.

Too often this happens. A boy is allowed to turn twelve with his Primary bandlo uncompleted and without his Primary graduation. Girls, too, often fail to graduate from Primary because no-one took the time to check their requirements. Boys graduate throughout the year as their twelfth birthday occurs, but girls graduate in a group at the closing of the Primary year nearest to their twelfth birthday.

During the coming months, Primary girls will be preparing for graduation. Any boy who turns twelve during the summer will also be making similar preparations. Every Trail Builder and Lihoma teacher should keep a record of the achievements of each boy and girl. Then every child's immediate status can be determined at a glance. The teacher knows exactly which requirements have not been met and where she can best help the child.

Often the boy or girl works hard to know perfectly what is expected of him. Then when he is interviewed by the branch president or the bishop, he wants to be queried about his knowledge. Many times the child is disappointed because his interview is so brief and does not demand his knowledge of him. Because it is important that every child graduate from Primary and that each bishop or branch presi-

dent have a copy of the graduation requirements for his interviews, we are printing them her for your use:

PRIMARY GRADUATION REQUIREMENTS FOR GIRLS

1. Age—Be twelve years of age. An eleven year old girl who has not completed Primary should do so before entering M.I.A., if Primary attendance is possible.
2. Articles of Faith—Repeat from memory the thirteen Articles of Faith and have an understanding of their meaning. (Articles 1-4 Gaynote year; 5-9 Firelight year; 10-13 Merrihand year.)
3. Prayer (Gaynote year)—Open and close a meeting with prayer in a reverent manner, by herself, using prayer language.
4. New Testament (Firelight) year)—
   a. Repeat from memory the names of the books of the New Testament.
   b. Be able to find any New Testament references.
5. Word of Wisdom (Firelight year)—
   a. Know where it is found.
   b. Know what it is (a revelation, the Lord's law of health).
   c. Know what foods are good for the body.
   d. Know what should be taken into the body.
   e. Know the promise given.
6. Priesthood (Merrihand year)—
   a. Know what the priesthood is.
   b. Know the names of the lessor and the higher priesthoods.
   c. Name two ordinances performed by each priesthood.
   d. Know the name of the President of the Church.
   e. Know the name of the President of the Quorum of the Twelve Apostles.
7. Explain the meaning of the emblems and awards on her own bandlo. (Merrihand year).

PRIMARY GRADUATION REQUIREMENTS FOR BOYS

1. Be twelve years of age.
2. Repeat from memory the thirteen Articles of Faith.
3. Open and close a meeting with prayer without help from the teacher.
4. Tell the story of the restoration of the Aaronic Priesthood.
5. Tell what the Word of Wisdom is, where it is found, and what a boy must do to live it.
6. Be a tithe payer. (If a non-member, give to some charitable organisation, or to his own church, a portion of his earnings.)
7. Know the names of the President of the Church and the president of the Council of the Twelve.
8. Attend sacrament meeting at least once a month during his last year of Trailbuilding.

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Letters

IN the series of articles, "So you're the new Branch President," the authors wrote a few months ago that it was advisable to hold a Prayer meeting for the people who were to participate in the Sacrament meeting. This information is contrary to that printed in the handbook issued as a guide for District Presidents and Branch Presidents. There it says that the practice of having Prayer meetings prior to the Sacrament meeting should be discouraged.

I would be pleased if you could clarify this point for me.

JOHN F. PERRY
SOUTHPORT, LANCS.

Editor's note: The authors write—While we accept Brother Perry's criticism, and note that page 50 of the District and Branch Handbook recommends the discouragement of a "preliminary prayer or preparation meeting," we have always felt that this was suggested only so that we could avoid the ritualistic formality of the Church of England type of prayer meeting followed by the processional entry of choir and vicar. We have always found that this "informal" meeting helped us, as conducting officers, and the speakers gain a mutual feeling of reverence and love. It also gives us the opportunity of getting to know more about visiting speakers and the subjects that they intend to speak on. Incidentally, we note that this instruction is not included in the General Church Handbook of Instruction issued to Branch Presidents and Ward Bishops of Stakes.

JUST a note of sincere thanks for your excellent review of my book, "The Magic of Mormonism" (January 1966, page 2). It was indeed a thrill to read it. You seem to have caught the spirit of what I was trying to accomplish so much better than many other reviewers have done.

Both my wife and I have been extremely happy at the acceptance of the book, and we have been made very happy by the wonderful letters and reports we have received from those who have read it and are using it. Several Stakes in this immediate area have made arrangements so that each new adult convert receives a copy.

The book came into being as the result of a desire that extends back for many years. On my mission my partner and I baptised nine people—people whom we came to love very dearly. Unfortunately several of these people got lost on the way into the programme. You know most of the reasons. And so I promised that if ever given the chance I would try to prepare a guide to help to keep that from happening. It was a loss of health that gave me the time required (in reality—16 years in all); but seeing the results, I no longer feel that it was a loss.

Thanks again, and may you continue to achieve the success which you so richly deserve and may the Spirit be ever at your side.

EARL STOWELL
15329 VAN NESS AVENUE,
GARDENA, CALIFORNIA.

P.S. In odd moment, I have been working on another book to be called "The Magic of Prayer," addressed to all people, regardless of belief or creed. E.S.

If

by Florence Talbot

If a man can send a picture on a
television screen;
If he can climb the starry heights until
he can't be seen;
If he can make words and music go
winging through the air,
Why should mortals wonder if God can
hear prayer?

If God can make the beauties of this
earth for our delight;
If He can stud the heavens with the
moon and stars so bright;
If He can make the blackbird with song
to fill the summer air,
Why should we mortals doubt that God
can answer prayer?

THE TESTIMONY OF TUESDAY'S CHILD

by Vera Martin

ONCE I was young and full of grace
As Tuesay's child should ever be
The heart within me like a bird—
Singing as sweetly and as free.
Spring was my love-song, summer glowed
Only for me and all my beaux;
Life was a swinging boat, and I
Basked in the sun like a summer rose
The years went dancing by and brought
A woman's crown, and tender fruit,
And now my heart beat throbbingly
Over each precious little shoot.
It seemed the tempest of the blood
Was soothed and stilled forevermore—
Creation had anointed me
And brought me to a calmer shore.

But soon a black storm broke, and raged,
And tore the suffering world apart;
War clouds concealed the hope of heaven
And hurt the fragile human heart.
Then, disillusioned, 'round I spun,
In pleasure's arms a willing toy
And turned myself from all I loved,
Spurning the true and simple joy
Dazzled and deafened by the glare
Of Pleasure's eyes that blinded mine,
The throb of drums that spurred desire,
The bold deceipts of mocking wine,
This body broke and could not rise—
I turned my face toward the wall
And drained the bitter cup, and prayed
That Death may be my friend, my all.

Alas for heartbreak, Death was not
At my command; he spurned my cry,
And Duty nagged me to go forth,
And I obeyed her with a sigh.

Forward I groped, with anguished heart—
Each day, each year, a heavy cross
And only Him they crucified
To understand my hurt, my loss.
Only my Father called to me,
Stretching to me His wounded hand
As, stumbling, weeping in the dark
My torn feet sought the Promised Land.
I could not reach Him though I tried,
For ill companions dragged me back—
Resentments, Jealousy and Woe,
And black Depression, blocked the light.
Then Jesus, knowing me thus lost
And loving, wanting, even me
Sent out His saintly messengers
To guide me to His harmony
The little bird called Joy returned
And nested soft within my heart;
The wasted years, my Father gave
Again, with blessings sweet to start.
The Church of Truth has washed me clean;
A family in Christ have I,
And lovingly I join with them
To praise the glorious Most High.

This is my testimony, all
The story of my life from youth,
And if the stamp of it is sad
The stamp of it is also Truth.
And who would truly walk with God
And learn how pleasant are His ways
Come, humble-hearted, to His Church—
His Church reborn in Latter Days . . .

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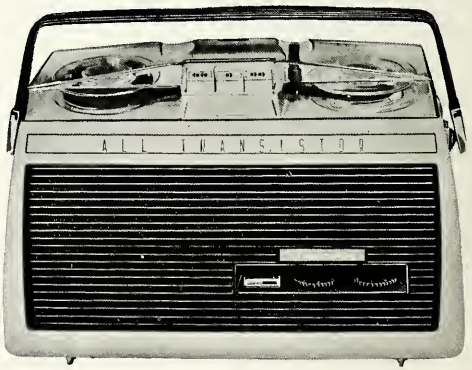

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